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WHAT PRICE Preparedness?

AN EDITORIAL

Pacific School of Religion
Berkeley, Cal.

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RELIGIOUS EDUCATION IN WORLD AFFAIRS

The twenty-third annual convention of the Religious Education association will be held in Toronto, Canada, March 9-12, 1926. Things are shaping up splendidly and a remarkably significant program has been prepared on the general theme, "Religious Education for Participation in World Affairs." This program will be very practical presenting experiments in the production of "world-mindedness" in actual groups of children and young people, and the relation of the missionary enterprise to world problems, placing missions in the setting of a total scheme of religious education. Convention headquarters will be at the King Edward Hotel, with rates as low as $3.00 a day. Delegates will make their own reservations. The physical conditions of the convention will be ideal. A noble city, a commodious hotel, a great church for evening sessions.

SPANISH HOUSE PRINTS PROTESTANT BOOK

An event of unusual significance in the publishing world and in the Spanish-speaking Protestantism is the publishing by Jorro, one of the biggest publishing houses in Madrid, of a translation of "The Meaning of Faith" by Fosdick. It is probably the first time that a large secular publishing house in the Spanish-speaking world has deliberately disregarded the criticism that will be brought on it by reactionary forces and put its imprint on a Protestant book, so distinctly religious that it contains scriptures and prayers for daily study. It is significant both of the growing openmindedness of Spain itself and of the belief of publishers that the Spanish reading public, especially in Latin America, is now ready to buy a book which argues, from the scriptures themselves, that Faith and Science can both be accepted by the modern man. The publication of this book by the house of Jorro means that it will automatically be put on sale in the large book stores all over the Spanish-speaking world, which is another new thing in the world. For evangelical books, hitherto published only by evangelical publishing houses, have scarcely ever been sold by agencies outside their own circles.

The translation of "The Meaning of Faith" was made by the Committee on Cooperation in Latin America, which also arranged for the publication of this book and a number of others by Sr. Jorro, during a recent visit of the Secretary, Samuel G. Inman, to Madrid. When the arrangements were announced to a group of evangelical workers in Madrid, they thought it was impossible and only believed it when Sr. Jorro stated the matter directly to one of their group. The Committee on Cooperation in Latin America, which has been giving much time to the circulation of Spanish literature, has come to be recognized by publishers as a reliable advisor on the best books for publication on character building. By developing union book stores in such centers as Mexico City, Havana, Ponce, Santiago and Buenos Aires, all the evangelical reading public is reached and a wider circle among the liberal minded people of Latin America is being cultivated.

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THE BIRMINGHAM CONVENTION

Under the slogan "Building Together a Christian Citizenship," the Sunday School forces of North America will unite in a great convention to be held at Birmingham, Alabama, April 12-19, 1926. This is the first quadrennial convention of the International Council of Religious Education under this new form of organization perfected four years ago at Kansas City. Fifty-four states and Provinces besides some forty denominations are united in this organization. Outstanding leaders from all over the world will take part in the program. President Coolidge will address the convention on Thursday night. The convention is open to all who are interested in Religious Education. This includes pastors, Sunday School workers, local and State directors of Religious Education, College Professors, Workers in Vacation and Week Day Schools and many others who have special interests in this great field. In addition to the addresses which will all be of very high order, there will be numerous conferences covering every aspect of the Religious Educational field. Exhibits which have come to have such an outstanding place in conventions of this type will be provided for in one building which has been put at the disposal of those in charge of the exhibit. Extensive preparations are being made for the Young People's Conference which will be held during the last three days of the convention. Birmingham is putting on an unusual effort to take care of the large crowd which will no doubt be present. Those desiring accommodations should write to Mr. George Belsnyder, 401 Title Guarantee Building, Birmingham, Ala. The registration fee is $3.50. Members of Friends who desire to attend this convention should send their application together with the fee to E. H. Stranahan, 9 Willow St., Boston, Mass. He will also be glad to give you further information concerning the facts.

PROHIBITION HELPS THE CHURCHES

According to the annual census of religious statistics, compiled by the *Christian Herald*, the churches of the United States have increased in membership 130 per cent since 1891, while the increase in population was 80 per cent in the same period. Increases in church membership have been heavier since 1920, when constitutional prohibition went into effect. Ever since 1891, but especially since 1893, there has been notable temperance advance. Wet and dry maps show this progress to have been continuous and progressive, so far as the whole country is concerned. The *Christian Herald's* census shows that in 1924 there was a net gain of 690,000 members, or more than 1,800 members daily, for the 366 days of the year. This gain brings the total church membership up to 46,142,210.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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What Price Preparedness!

WE have been very much interested of late in going through considerable correspondence which our friend Timothy Nicholson had with Congressmen and United States Senators on questions pertaining to the public welfare; and particularly on the question of peace and how to maintain it. Always alert and zealous, and wielding an influence which his own distinguished public service commanded, he persistently urged upon his representatives at Washington his views on public policy, always clearly and cogently expressed.

In the days of the Roosevelt Administration when the Big Stick was being flourished and a big navy championed, Timothy Nicholson was writing his friends the lawmakers at the national capital, protesting against the fatuous folly upon which the government seemed about to embark. One Senator replied frankly that he was "heartily in favor of a very great navy, *purely as a matter of peace.*" He expressed himself as being "absolutely certain that if we increase our navy for three or four years there is no possibility of our getting into war of any kind." This letter was written in 1908. Within a decade this doctrine of preparedness, practiced by the nations of the world generally, had had its perfect work. Example had crowned the Senator's precept—but how different an example from the one he had so confidently prophesied!

It would seem that if there is any one outstanding lesson that fairly screams at us from the charnel pits of 1914-1918, it is that to prepare for war is to get war. Object lessons in preparedness furnished by the nations of Europe prior to 1914 appear to be incontestably conclusive. How amazing and distressing it is therefore, that our own government is systematically and almost unreservedly following in old world footsteps in adopting the policy of preparedness—and purely as a matter of peace! As we have pointed out from time to time, it is even going beyond the old European preparedness programs in some respects, as in its efforts to incorporate the entire civilian population in its policy of "defense," and in the insidious and persistent manner in which it seeks to capture the school children of the nation.

The assumption upon which the preparedness doctrine must be based, to be sound, is the assumption that the policy which we as a nation may adopt will have no influence of reaction upon the policy which other nations will pursue; that we may "prepare" and make our country all-powerful while other countries will look on with no concern for like preparation. Of course the assumption is utterly false. An international preparedness race ensues which sooner or later brings disaster. President Coolidge has himself so clearly said: "In spite of all the arguments in favor of great military forces, no nation ever had an army large enough to guarantee it against attack in time of peace or to insure its victory in time of war. No nation ever will. Peace and security are more likely to result from fair and honorable dealings, and mutual agreements for a limitation of armaments among nations, than by an attempt at competition in squadrons and battalions." But our President is only a civilian whose judgment apparently carries little weight with our war lords! As President Lincoln once whimsically expressed his own situation, he seems to have little influence with the Administration—the War branch of it at least.

Arthur Ponsonby, member of British Parliament and late Under-Secretary for Foreign Affairs, has so aptly put it thus: "We want security and insurance, not against a supposed enemy nation but against the worst of all enemies: war itself." And yet, he says, "After all the colossal failure of force, one actually hears echoes of the old foolish fallacy that the best way to maintain peace is to prepare for war."

One good example is always better than volumes of precepts. The illustration of what military preparedness did for Germany is certainly a good one, but it has become the stock illustration and has therefore lost some of its effectiveness. The preparedness issue is becoming increasingly paramount and as champions of the way of good will and coöperation we need to be well stocked with the ammunition of peace with which to present effectively our cause. A fresh object lesson of preparedness, brought down to date, would certainly be timely and welcome.

This brings us back to the correspondence carried on by Timothy Nicholson. In the earlier period of the Great War, before the United States had entered the conflict, there was a steadily rising agitation in this country in favor of our adopting a more aggressive military policy. Increasing pressure was put upon Congress to assume a more bellicose attitude. In those days our friend was faithfully writing to those in high positions in an effort to help stem the tides of war. Among those to whom he wrote was the late Hon. John W. Kern, then United States Senator from Indiana. We found a remarkable reply from Senator Kern, written in long hand, the substance of which we here reproduce. The letter was dated September 6, 1915.

It seems almost incredible that men who have already amassed great wealth through government favor, should be willing to plunge this country into war, that they may be enabled to add to their fortunes. Yet we find behind this movement for a half million dollar appropriation, the Powder men, the Armor Plate people, and the Steel Trust Combine seeking to arouse the war spirit throughout

the country, so that on the happening of another untoward incident the popular demand for war would be irresistible.

I shudder when I think of the possible consequences, if they are successful. It is amazing that so many people are unable to forecast the inevitable result. We should be warned by the uphappy results of a cry for preparedness in Italy. Italy had no quarrel with any other nation. No other nation was threatening Italy and there being no impending danger fancied or real, the ruling powers in that country, almost without exception were opposed to war, or war-like demonstrations. But there sprang up in Italy a movement for preparedness. It was conducted so effectively that the government finally consented to the mobilization of a part of the army as a so-called precautionary measure. And the troops began to organize throughout Italy, bands were playing, flags flying, drums beating, fifes screaming, a half million soldiers marching, all to the end (professedly) that peace might be assured by reason of Italy being prepared for war.

Thus did the accursed war spirit enter that fair land and within six weeks, Italy, without cause of justification, was engaged in a war, and more than an hundred thousand of her brave sons have already paid the penalty for this supreme folly with their lives.

What awful responsibility rests upon the men whose agitation brought about this awful condition. But I had no thought of writing at length, only to acknowledge the receipt of your good letter. Let us do our best to keep this accursed spirit of war from our shores. It is doubtful if we succeed, for the devil seems to be abroad in the world.

Certainly a striking picture this, one painted from life and painted, not by a berated pacifist but by a man long prominent in public and official life. But there remain other striking developments to be painted into this Italian picture of preparedness. The war came to an end, but not the fruit of the spirit and policies that brought it about. There arose and swaggered through Italy that perversion of patriotism and nationalism, Fascismo, which is Italian for our own K. K. K. with its one hundred percent shibboleths. It captured and overthrew the constitutional government of the country and in the name of the free liberties which it destroyed. The Premier became a dictator, and to strengthen himself in power adopted a belligerent attitude toward Italy's neighbors and sister nations.

Recall the Corfu incident. Some Italians were killed by some Greeks. In a high handed manner, without waiting for adjustment through conference, Italy bombarded Corfu. Why not? Wasn't she *prepared?* In a word, Italy did just what Austria did in 1914—and the result would probably have been the same, had there not have been created meanwhile the League of Nations which called a halt on Italy and placed the matter in the way of a peaceable adjustment.

Who is the bold, bad boy, the bully of Europe today? Who else than this swashbuckling Mussolini, the prince of preparedness, seeing visions and dreaming dreams of restoring the imperial power that was ancient Rome's? It is this thin shadow of a Cæsar, brandishing his gun, shouting defiantly and making faces at other nations, who is regarded as the greatest menace to the present peace of Europe. And for what is Italy prepared? For *defense* against her enemies! She started in on the policy of armament, purely for peace!

And what of liberty in Italy itself? The Fascist regime has kept itself in power by terrorism and virtual proscription. Local self-government is rapidly disappearing. In the place of the mayors and municipal councils of seven thousand, five hundred towns, dictators are being appointed by the central government. As one Fascist "congressman" bluntly put the case, "It transfers sovereignty from the people, who are a mere mass of living beings, to the nation, juridically organized in the state." Thus has Italy preserved her liberties at home while preparing to face "enemies" abroad!

What price preparedness!

Unity With the Creation

BY D. ELTON TRUEBLOOD

"The voice of the Lord maketh the hinds to calve."

THIS striking sentence appears in the twenty-ninth psalm. It comes at the climax of a recitation of the wonderful ways in which the glory of God is revealed. The psalmist here uses expressions that are familiar; he says it is God that appears on the waters, it is God that breaks the cedars in the storm, it is God that sends the fiery shafts of lightning and makes the wilderness tremble. After hearing such lofty examples of God's might, it seems strange to speak of the gentle deer. But the fact that Jehovah makes the hinds to calve is told as the most wonderful fact of all. The evidence of Jehovah's might has increased steadily as the psalm has advanced. That he could move water is wonderful, that he could make a forest skip like a calf is more wonderful, and that he could shake the earth itself is more wonderful still. It is immediately following the recitation of these wonders that the psalmist tells us it is the voice of the Lord that makes the hinds to calve.

Part of the emphasis on this curious expression is explained when we know that the reproduction of the deer was a great mystery in ancient times. The fawns were born far from human eyes, deep in the shade of the forest so that little was known of their origin. The fact that they could run at birth heightened the mystery; a fawn only a few days old might be many miles from its birthplace. It almost seemed that they came into life in some miraculous fashion. A strong witness to this feeling is the passage in the book of Job in which great mysteries are recorded, many of them as baffling now as then. The Lord says to Job:

> Canst thou mark when the hinds do calve?
> Canst thou number the months that they fulfill?
> Or knowest thou the time when they bring forth?
> Their young ones become strong, they grow up in the open field;
> They go forth and return not again.

I

The implication in this passage from Job is that man does not know these things, but God does. The psalmist, however, goes a step farther and says that God causes them. He not only knows when the hinds do calve, the voice of the Lord performs the mystery. This is simply a vivid way of saying that this is God's world, every part of it. The order of sequence in the psalm is correct, after all. It is inspiring to know that God rides on the storm, but the sense of his greatness is somehow enhanced when we know that he is watching over the poor little frightened deer in the midst of the forest shade. He cares for that suffering mother

animal even though she is far removed from the haunts of men. When our nation takes some great forward step, that is God's doing, but when a tiny fawn is born in the deep woods that is equally his doing. It is for this reason that the psalmist can end with the words, "And in his temple everything saith, Glory."

Mark the word "everything." We are accustomed to the idea that God speaks chiefly or almost solely through human voices. We read in the Bible and other books of the revelation to men in former times, we recognize him in human lives now, but if the psalmist is right these constitute a mere fraction of the divine message that may be read. Of course we are made in his image, but the same image is stamped on all the works of his hands. The sea tells us secrets that no human voice can utter.

We sometimes allow ourselves to conjecture on what would happen if the human race were to go on destroying itself, by war and other means, until none remained. We usually think that such would be a terrible calamity, a defeat of God's purposes for our world, and yet the tragedy would not be complete. The voice of the Lord would still trouble the waters, the voice of the Lord would still make the hinds to calve. Those activities went on before the coming of man and they would continue after his going. The later chapters of Job are good reading for us when we are inclined to entertain too high an opinion of the importance of mankind. There we find Jehovah saying, "Behold, I made Behemoth as well as you." Behemoth and the hinds and the great hills are all his children and show forth his glory as truly as we do. Sometimes it seems that they glorify their Creator more perfectly than we. We praise him with our lips, but the hind praises him with her silence and her beauty.

This idea of God's revealing himself in other than human ways breathes through the whole message of Jesus. The very fact that he taught by parables shows how completely he accepted the revelation coming in these multitudinous ways. The sparrows, the lilies, the wheat; all of these told him of their Maker. He speaks so tenderly of the lambs, of leaving the ninety-nine and going in search of the lost one. The pictures of Jesus as the Good Shepherd with a lamb in his arms always seem appropriate.

There arose early in Christian history a heresy which maintained that the world was created by an evil being and was therefore antagonistic to our loving, heavenly Father. The true God, for them, did not appear in clouds and birds and water; he did not make the hinds to calve; he appeared only in Jesus and in ordinary human hearts. Though this view continues to be held, more or less unconsciously by some moderns, the great body of experience proves it to be false. Most earnest believers have seen intimations of divinity everywhere; everywhere they have had experiences making them exclaim, "This is divine!" For them everything in the temple shouts, "Glory." They see God as the Maker and Inspirer of the whole world, the one

"Whose dwelling in the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man."

II

A logical corollary of this doctrine of "God in everything" is that our relationship with other parts of creation is very close. When men have the same father they are brothers. St. Francis was one for whom this sense of relationship to the outer world was not only a logical deduction, but a vital experience. Witness his sermon to the birds, his friendship with the fierce wolf and his bringing home the poor little Brother Lamb. The wolf was his brother, he thought, just as truly as was Brother Bernard, and the birds were his sisters in the same sense that St. Clare was his sister. St. Francis experienced this sense of kinship not only in relation to animals, but to the elements as well. His Canticle of the Sun is a matchless statement of one of the abiding moods of religious persons.

Praised be my Lord God, with all His creatures, and especially our brother the Sun, who brings us the day and who brings us the light: fair is he, and he shines with a very great splendor.
O Lord, he signifies us to thee!
Praised be my Lord for our sister the Moon, and for the stars, the which He has set clear and lovely in the heaven.
Praised be my Lord for our brother the wind, and for air and clouds, calms and all weather, by which Thou upholdest life and all creatures.
Praised be my Lord for our sister water, who is very serviceable to us, and humble and precious and clean.
Praised be my Lord for our brother fire, through whom Thou givest us light in the darkness; and he is bright and pleasant and very mighty and strong.
Praised by my Lord for our mother the earth, the which doth sustain us and keep us, and bringeth forth divers fruits and flowers of many colors, and grass.

How daring are these metaphors! The sun, wind, and fire were his brothers, serving him, teaching him, communing with him. He seemed to feel that he and sister water understood each other. How well might his description of water have been applied to himself; "very serviceable to us, and humble and precious and clean." Francis would have understood the sentence at the climax of the twenty-ninth psalm better than we can; he would have called the hind his sister.

Is all this sheer nonsense? When a man calls the wind his brother and the moon his sister is it not a sign that his mind is a bit abnormal? Was he not simply a foolish, deluded person?

Perhaps, however, it is simply the boldness of the metaphor that alienates many from this general outlook. If we search beneath the metaphor and discern the experience it was seeking to express, we find something that is practically universal. We may refuse to call the sun our brother and yet have a strong conviction that the world is a great organism, that we are part of it, and that we are related intimately to every other part. This is exactly what Francis is saying, except that he says it in his own vivid, mystic way. We may understand the meaning better if we use the term of another mystic, George Fox, who called this experience, "Unity with the creation."

After the famous meeting on Firbank Fell, where a thousand people gathered on the hillside to hear him, Fox went to the home of John Audland as did also another of the "Seekers," John Story. Story lighted his pipe of tobacco, and, as he did so, invited Fox to join him, saying, "Come; all is ours." Though Fox did not use tobacco it came into his mind that Story might think he had not unity with the creation, so he put the pipe to his mouth, and gave it to him again "to stop him," he says, "lest his rude tongue should say I had not unity with the creation."

What Fox described in this quaint way is experienced at times by all normal religious people, not merely by peculiar mystics like St. Francis. Almost everyone will tell you that he feels it in the rain, especially if he can put on old clothes and plod along as carelessly as though he were part of the storm. When you are walking alone in the pouring rain your gift of speech is so useless and the water falls on you just as it does on the trees. Your sympathy goes out to the big drenched world, for you are part of it. The lines of the houses are softened until even the worst are beautiful and the poorest of lights twinkle kindly through the mist. Everything matches your own inner mood; the disturbing elements are gone and you have unity with the creation.

In such an experience we have a glimpse into the way primitive savages must have felt toward their world. Before men were sophisticated enough to distinguish between the material and spiritual they felt kinship with all parts of creation. Tribes supposed that they were vitally related to bears or rocks or trees and often called themselves by animal names. The names of American Indian tribes suggest themselves at once. The whole world was alive for primitive man, who would have understood the Canticle of the Sun far better than we can. For us the mood is occasional; for him it was continual. This same feeling can be seen on the part of small children who talk to their toys and accept all things as their peers. It is precisely in adults who have this same childlike spirit of simplicity that this sense of unity with God's world is the strongest. It may be childlike, but it is only as we become as little children that we are able to see the kingdom of God. Perhaps if we cannot speak

of Brother Wind and Sister Moon it is because we have failed to turn and become as little children.

No person in the last century and a half has appreciated more keenly what Fox meant by unity with the creation than William Blake. Blake was an artist, poet and engraver, the virtual father of the Romantic Movement in English Literature. Some thought him insane, others simply foolish, and almost none understood him. He maintained that when the sun rose it was not a flaming disc that he saw, but an innumerable company of the heavenly host crying, "Holy, Holy, Holy is the Lord God Almighty." For this lonely romanticist, as for the psalmist, everything in the temple said, "Glory." That Blake was not a mere visionary any more than Francis was, is shown by the value we place on his work now and the responsive chord it strikes in us. Wherever you go you hear people repeating,

I will not cease from mental fight
Nor shall my sword sleep in my hand
Till we have built Jerusalem
In England's green and pleasant land.

If that is insanity, may God forgive us for our saneness! Blake makes us understand what brotherhood means, brotherhood that involves not only all men, but all creatures as well. In trying to recover this mood, nothing serves us better than his poem on the Lamb, in which, as did Francis, he saw a picture of the Savior.

Little lamb, who made thee?
Dost thou know who made thee?
Gave thee life and bade thee feed
By the stream and o'er the mead;
Gave thee clothing of delight,
Softest clothing, wooly, bright;
Gave thee such a tender voice,
Making all the vales rejoice?
Little lamb, who made thee?
Dost thou know who made thee?

Little lamb, I'll tell thee;
Little lamb, I'll tell thee;
He is called by thy name,
For he calls himself a lamb.
He is meek and he is mild,
He became a little child,
I a child and thou a lamb,
We are called by his name.
Little lamb, God bless thee!
Little lamb, God bless thee!

Boston, Massachusetts.

Travel Pictures from India

BY ISAAC T. JOHNSON

India!—which has the area of all Europe, omitting only Russia,—with such a wealth of historic places, sacred shrines and so dense a population—it is overwhelming in its bigness. The seven weeks given to India are going rapidly. We entered it through Calcutta, the great metropolis of the Orient, the second city in size and importance in the British Empire. We steamed up the Hooghly River on an early Sabbath morning and saw the shipping at the wharves and viewed the jute mills and bag mills along the banks of the stream on the way up. We were not so much impressed as perhaps at some other ports, for the approach is not so open nor surrounded by hills as at Hong Kong or Singapore. But when we rode to the hotel along broad streets lined with business blocks, we realized we were in a world city. No high hills around the city, but wide open expanses. Large and open parks gave a roominess seldom seen elsewhere.

Being the Sabbath Day, we got into communication with friends and learned that church services were held at 8:30 a. m. and 6:00 p. m. to escape the heat of the later hours. There are no Friends meetings in or near Calcutta, although we did a little later locate our India Friends in connection with the Y. M. C. A. work. Early in the afternoon we found our way to the church which bears the name and perpetuates the memory of the great Indian missionary and later Bishop of the Methodist Church, James Mills Thoburn. We had opportunity to note the large platform and plain pulpit in the auditorium, which would seat some 500 people, including the galleries which were on two sides of the room. Our seats were plain benches such as may be found in many small American churches. On the walls were many plain, marble, memorial tablets set in a border of black marble. These we later were able to read and to note that each bore loving tribute to some Christian worker, missionary, or teacher or preacher who had carried the gospel to and through India.

The present bishop, Fred B. Fisher, brought us a message directed to an audience of English, Anglo-Indian and Indian, "Crucified with Christ" yet "In Him we live." He had a good audience who seemed in sympathy with the preacher and to enter into all the service.

WHEN THE BISHOP'S FACE LIGHTED UP

When we spoke with Bishop Fisher after the service and named Urbana, Ohio, as our home, his face lighted up as he said "That is the home of Elizabeth Maxie, our good deaconess and missionary. She served here thirty-five years." We also claimed her as our friend and remarked that we had sat in the same pew with her in our home city. How little had we thought as we lived with her and heard her quiet voice in prayer and testimony that we would so soon see and hear her work so reverently referred to in far-off India! On the wall behind us was her tablet with these words: "She was a loving counsellor, a sympathetic leader of young people and a true and gracious friend. There are many who rise up and call her blessed." From the pulpit we heard her name and that of Bishop Thoburn mentioned in the same sentence as having brought multitudes to Christ. What a great tribute to the young Ohio girl who volunteered for India and who spent a lifetime there! Many others of our young people devote their lives to carrying the message to foreign fields and may those at home realize that in supporting the mission work they share in the reward of well done. "There are many who rise up and call her blessed."

After Calcutta, there follows in our journey Benares, "the holy city of the Hindoos." There we saw the narrow streets of native clay or "gumbo" dirt—with no effort to pave or clean up other than by sweeping. Ox carts and two-wheel tongas or two-horse carriages were the principal means of transport, except for the automobile supplied by the hotels or owned by a few wealthy citizens. The temples were frequent, dirty and yet picturesque in their gold and paints; idols without number and of all shapes and forms imaginable; but these were grafted onto the ancient architecture.

ALONG THE SACRED GANGES

The Ghats on the Ganges River for over a mile affords the strange, wonderful and often the saddest scenes we have witnessed. These Ghats or steps are on the west bank of the river with towering temples and palaces occupying most of the bank, some 100 feet above the river, originally a cliff. Down the stone steps in front of the build-

ings pour from the streets hundreds and thousands of pilgrims and natives to bathe, clothed in cotton clothes showing a variety of colors, red, yellow, green, purple and white. It was a striking picture. This begins soon after daylight and by eight o'clock the water is alive with people. To bathe in the Ganges—for the Hindu—is an insurance for the better world! They bathe—men and women—in their white cotton wraps loosely wound around them. They stand for a moment with their hands clasped and eyes closed in worship. They wind a fresh cloth over the outside, remove the lower cloth, dip and wash it in the Ganges and they then are prepared for the day, or week. Such is the scene on the Ganges in the "Holy City."

Nearby were the smouldering embers of a pyre where a (human) body was being burned. Within twenty feet were two other pyres with a dead body on each, ready for the sacred fire to be applied. We waited. Then the nearest relative of the deceased (in each case) came from a nearby temple where the holy fire is kept ever burning, with a bundle of twigs or heavy hemp straw, and a coal of fire upon it. He walked around the pyre five times, put the flaming twigs under the wood and soon there was smoke and a blaze as the wood caught the fire. While these were burning another dead body fastened to its bamboo stretcher, brought we were told from twenty miles distant, was first put into the Ganges for baptism and then pulled out upon the bank to dry. The nearest relative put flowers over the head and feet, sprinkled holy powder, white and then red over the body where it lay until a pyre was laid near the others. In each case the body was tightly covered with white muslin, no part being exposed to view. Behind all this custom is the religion of Hindooism and the teaching of centuries, all apparently pointing to a future state, perhaps originally to one supreme, over-ruling deity. How he appears in India and the Orient in the hundred and more forms under as many names, each representing the thought or vision of some ascetic or group of men who used to sit in meditation and prayer for days and weeks.

SUNRISE ON THE HIMALAYAS

On Sunday night before Christmas, the 21st of December, we traveled night and day from Calcutta some four hundred miles to Darjeeling at the foot of the Himalayas and having an altitude of 7,000 feet, arriving there on Monday night after dark. (Our new experience in an Indian Railway sleeping car, carrying and using our own bedding, is for another story.) Our purpose was to see the sun rise from Tyer Hill, an elevation of 8,500 feet. At two A. M. Tuesday we were called by our servant (for we travel with a boy) who brought us toast, tea and eggs. At three we were seated in our chairs or rickshaws, each carried or pushed by six coolies, on our way up Tyer Hill. We had some six miles of riding along the mountain side.

It was a wonderful morning with stars shining above us through the trees. Never were they brighter at home on a crisp winter night! In open spaces as we neared the top we had a view of the heavens brilliant with stars and two of the planets, the Big Dipper above pointing as true as ever to the North Star. I thought to myself, how wonderful to be in the Orient at Christmas time to look into the heavens as did the Shepherds of old! How that message from the skies to the Shepherds must have impressed them in the silence of the night! We both thought of "Silent Night" and the Christmas setting.

We arrived at the top some thirty minutes before the sunrise. In front of us and to our left were the snow white, jagged ranges with several of the highest peaks of the Himalayas. But at the far left was the place to look for the one highest peak." Mt. Everest which holds the palm of "Highest and Unconquerable." Mt. Everest was dim in the mist.

We watched the advancing rays of the sun as he announced his approach. We saw the golden line or curve just on the horizon and then a little more and more until he was nearly above. The mist over the spaces between us and the mountains seemed to hurry away. The tops of the smaller mountains appeared to struggle through and to have their place in the great panorama. The clouds and mists were routed and all the grandeur of snow clad peaks broke on our view. Towering over all was the nearby peak of Kinchinjanga, over 28,000 feet high.

To our left as we faced this peak, bright and glistening with the eternal snows, was the peak of Mt. Everest nearly one hundred miles away. For a short time only were we permitted to see it. A cloud settled over it. Its distance made details obscure even through our field glasses, but we were permitted to see the very top which three expeditions in recent years have been unable to surmount. The Thibetans have, we are told, put an embargo upon further expeditions, as the "moving picture man" carried away pictures of their home life and religious rites to show the world. No longer could they feel protected in their exclusiveness.

For nearly two hours did we study the Himalayas and look through and across the notches which marked the only passages from India to Thibet and the plateaus beyond. We had prepared ourselves for the cold of the mountains so we were able to enjoy the view in comfort. Furthermore there was no wind, but a wonderful color and a silence most impressive. Even conversation was carried on in subdued tones so awe-inspiring was the scene. There were fifteen tourists and forty or more coolies who carried the chairs on the trip to Tyer Hill. It was a Christmas Eve we may never forget.

CHRISTMAS CHEER IN INDIA

On Christmas morning we had a Christmas breakfast in the hotel. On the side table was a Christmas fruitcake with icing and decorations. We all wished each other, tourists and waiters, a Merry Christmas as we cut the cake. From our room window we took a last look of the towering peaks of Kinchinjanga glistening white in the rising or setting sun as the days come and go. On the beautiful Christmas morning we took train for our return to Calcutta. The railroad, a narrow gauge line only two feet from rail to rail, winds up the mountain for fifty miles from the great Indian plain, through wonderful forest and great tea plantations. From the mountains to the seaport city of India we rode over broad plains with rice paddies and broken pasture lands. Thousands of cattle and goats were tended by coolies. Our train wherever it stopped unloaded and loaded crowds of country people, barefooted and with scanty clothing. A happy, care-free people, never in a hurry, squatting on the ground with their cotton cloths around them, they evidently had never used a chair or bench.

The Christmas Day noon found us at a railroad junction, in the dining hall with Christmas decorations. Merry Christmas and Happy New Year greeted us from the ceiling. Roast turkey, chicken and several vegetables, fruitcake and ice cream was on the card headed "Christmas Dinner" and this in India two hundred miles from Calcutta!

We have visited Lucknow and Cawnpore and the scenes of the great Indian mutiny of 1857. We are now in Agra, viewing the Taj Mahal, that outstanding gem of the world's architecture, the tomb of a beautiful woman, beloved by her husband and emperor, whose name to the Indian is the synonym of goodness, graciousness and beauty.

PLAINVIEW, NEBRASKA

Plainview Sunday School opened an airplane contest, about October 1, with the two divisions known as "Red" and "Blue." Much interest was manifested throughout the trip increasing to the close at Christmas when the "Reds" were found to be the victors by a small margin, and it fell to the "Blues" to give the promised banquet. This they did, January 26, in the basement of the church where long tables were beautifully decorated and a two course dinner was served. With the pastor, DeElla Newlin, as toastmistress, a number of toasts were ably responded to by the managers and captains of the teams. After singing some rally songs prepared for the occasion all joined hands around the room and sang "Blest be the tie that binds." The whole evening was one of interest and pleasure.

Tarheel Travelogues

BY ELIZABETH MARSH

II

If we complete an account of the visit in the Tarheel State in one chapter, we will need to hasten on, for it is easy to foresee that there is much awaiting us.

Guilford College is very pleasant to look upon this bright, sunshiny morning as we approach in the Ford which meets the early train each day and carries over the mail. We can imagine it is beautiful indeed in the summer when the grass is green and the majestic trees scattered over the campus are covered with foliage, but we get a splendid view of the buildings now. The cordial welcome extended by Helen Binford, (Pres. Binford is attending a meeting in New York) Inez and Elwood Perisho, Samuel and Evelyn Haworth, Louise White, Joseph Peele, and many others, is cheering and appreciated indeed. It is a pleasant experience to meet people we have read about for so long, and be able to attach personalities to names. It is exceedingly helpful, too, to be assisted in the planning of an itinerary. It is only Tuesday, and it seems impossible to have any meeting before the week end, and since the students are buried in a session of mid-year exams, this promises to be an excellent time to do some much neglected writing. There will be a good deal of opportunity to meet students during these few days. It is quite wonderful to have this chance to mingle with the student body and to observe the life on this splendid Quaker campus. I know you must feel with me that there is a fine spirit here among the student body, and that great effort is being made by faculty and trustees to offer every advantage possible to the students. It is a College worthy of the pride and support of Quakerdom, and fills a distinct place in North Carolina Yearly Meeting.

Every Wednesday night the Friends at High Point serve supper at the church, after which committee meeting and mid-week prayer meeting are held. It is kind of Mrs. Binford to offer her Ford so that we can go over for supper. Church suppers are always good, and then Tom Sykes, whom you all know through THE AMERICAN FRIEND if not otherwise, is here, too. It is stimulating just to talk to him, and in the course of a few minutes we have a Quarterly Meeting C. E. Rally all arranged for next week. I am glad Clara I. Cox, pastor at Archdale, could be here.

Saturday we go to Winston-Salem, where Hugh White, Yearly Meeting Young Friends Superintendent, and his wife Mabel meet us to take us to East Bend. It is a bit discouraging to have rain set in, with apparently every intention of continuing indefinitely. There are so many meetings up in Surry and Yadkin Quarters that are not on highways, and which are made inaccessible by bad roads. But at least we can be thankful for the opportunity to attend East Bend and Harmony Grove Meetings on Sunday morning and afternoon, and it is a pleasure to be in the home of Mrs. Bertha Houser. G. Whitford Edgerton is pastor of these meetings, and only Sunday School services are held on alternate Sundays. In spite of a steady downpour all night and all day, fairly large groups were at each meeting, and we wonder what a good day might have brought. Surely every meeting bears out the statement that North Carolina has a great number of Friends. It is with regret that we will have to give up any plan for a meeting on Monday night, so, as Hugh and Mabel White return to Lewisville, where both are teaching, they leave us in Winston-Salem.

Several things impress us before we have been here long. It is a city with many Negroes, *much* tobacco, a wonderful High School system, a small but rapidly growing Friends meeting, and it is the home of the Charles Cudes. That last means quite a good deal to us after we stay there from Sunday night until Wednesday morning, for it is a jolly home to be in, and one which radiates a Christian atmosphere. Hugh Moore is the active and much loved minister, but it happens that he has arranged for Hershal Macon to have charge of the evening service on the night of our arrival. It is a treat to see Hershal again, for he was a member of our happy family at the Haverford Graduate School last year. We rejoice to see that he is doing such splendid service as teacher in Winston-Salem. Everyone here helps to make the stay most delightful, and there is opportunity to meet a lot of the young people at their class meetings at the church on Tuesday night.

High Point next, and here we have the pleasure of staying until Friday in the beautiful new home of the S. H. Tomlinson's, where gracious hospitality is extended us. Wednesday night there is the regular supper, but in honor of C. E. rally week this is a special banquet-supper, followed by a toast program, and later by prayer meeting conducted entirely by the young people. What an opportunity to see N. C. Young Friends in action! and again on Friday night, when they come in by the dozens from all over Deep River Quarter! When Tom Sykes and Clara Cox need something accomplished in the church or any work connected with the church, they know where to turn to find loyal support, for the many young people in Deep River Quarter "go to" with a will when something needs to be done.

Back to Guilford for the week end, and a busy, pleasant week end it is, with many people to see and interesting meetings to attend. In the afternoon we have the unusual privilege of meeting with the Yearly Meeting Young Friends Board. Every member but one is present, and plans are made for the N. C. Young Friends Conference to be held next August. More evidence of the "liveness" of the young people there. The conference promises to be exceedingly worth while, and we will all look forward to hearing about it later.

After supper at the pleasant home of Dr. and Mrs. Cole, we have another treat, for this is the opening night of the School for Missions, which is to meet once a week for several weeks. The students are all interested in this work, and the whole evening, from the time of opening devotions, through the class period, to the talk by a state C. E. worker at the end, is one of keen interest. We would like to talk longer about this interesting work, but our story grows long.

Monday finds us at Greensboro, ready to attend the Elizabeth Fry Circle supper and meeting. An adequate account of their numerous activities would be a long and thrilling one, for all sorts of duties fall within the scope of the Elizabeth Fry Circle activities. The George Fox club gives the young men work to do along similar lines, and a few members of this latter group join us for the meeting after supper. Do you know Milo and Addie Hinckle? If so, you know how very pleasant a time awaits us in their home, where we are to remain until Tuesday evening. Then we go to Spring Garden Meeting, also in Greensboro, where John Riley is pastor. Because of scant time for announcement, the meeting here is rather small, but the interest shown makes up for the lack of numbers. Tonight we stay in the home of Mr. and Mrs. Elliott McClung, who engage actively in carrying on the work here. Over and over we are reminded by our gracious hosts and hostesses as we go here and there, of the things we have heard and read about southern hospitality. Already a wealth of pleasant memories have been stored up.

I had begun to fear we would not get into Southern Quarter at all, but energetic Lewis McFarland has returned from Indiana, and has made arrangements for us to go to Asheboro, where Calvin Gregory is pastor, for Wednesday night meeting. I am glad we can have even a few contacts with this section of N. C. Yearly Meeting. And don't you enjoy the open fire and the talk with the Lewallen's, where we are so delightfully entertained?

For the last time we return to headquarters at Guilford and with real reluctance tell the people there we feel we have come to know so well good-bye. Old Founders' Hall has come to seem like home, and we cannot soon forget the kindness of our friends there. Friday night we are to stay again at Hinckles in Greensboro, so we will be ready Saturday morning for Lewis McFarland when he comes by in his brand new coupe to take us to Western Quarterly Meeting at Cane Creek.

What a glorious ride it is, and also an opportunity to become acquainted with the Yearly Meeting Superintendent. And did you *ever* see so many people at a Quarterly Meeting? It just sends inspiration over one in waves to be in such a group, and the day flies by all too quickly. Here again is one of those jolly out-of-doors dinners—think of it! Picnicking in February! Splendid chorus singing is a special feature of the meeting, and a song by John Permar, minister at Graham, and his wife is particularly fine. We might devote a page to telling about the happy day of fellowship and worship together here, but John Permar is waiting to take us to Graham for the night, and we must not keep him waiting.

It is quite a jump across to Mt. Airy for a Sunday evening meeting, but the splendid bus service makes it entirely possible. Again the rain descends, but it cannot entirely blot out the marvelous beauty that stretches in every direction, even to the Blue Ridge Mountains which now and then are faintly visible far beyond the nearer ranges. Other mountains may be more majestic, but it would surely be difficult to find any more beautiful than some that we pass through. We must mention Old Pilot Mountain especially, which is a landmark visible from miles away in each direction. Western North Carolina is one of the beauty spots of the world.

Our last meeting, and in spite of steadily falling rain there is a good crowd, and again we are glad for contacts in a hitherto unvisited Quarter—Surry. There is no C. E. organization here but there are a number of interested young people. Benjamin Millikan is pastor at Mt. Airy, and he and his wife entertain us so pleasantly that we hate to leave early Monday morning. I wonder if we had better not separate here. Word has come to me to be ready to start to California from Nebraska by the 28th of this month, and since this is the 14th, I will need to hurry on. I am spending one day at Asheville, but since there is to be no meeting there, it will probably not interest you particularly. I wonder if you have enjoyed the trip in any slight degree as much as the Young Friends Secretary has. What tremendous possibilities lie in this Yearly Meeting, and what a rare privilege and joy it has been to spend a month here. As a good Friend told us, we need at least a year to really "do" the Yearly Meeting, and we realize with regret that we have but touched the Friends there. But that touch has brought to us a good deal of pleasure and help, and we are grateful. Thank you all so much for going with me. Shall we meet again in—California?

The House of Representatives appropriated $11,000,000 for prohibition enforcement during the coming fiscal year. The House increased the budget estimate by $783,000, evidencing a fixed determination that active measures against liquor criminals should be fully supported.

HOW ITALY REPRESSES THE TYROLESE

Statement by Emma Cadbury Shows Evil Results of Italian Preparedness Policy

After writing the editorial, "What Price Preparedness!" the following statement by Emma Cadbury came to hand, further illuminating the deplorable policy which Italy is pursuing. Emma Cadbury, the representative of the American Friends Service Committee in Vienna, has been including in her reports recently, occasional paragraphs relative to the South Tyrol question.—EDITOR.

For 1400 years the Salurner Klause has marked the southern border of the German Tyrol. The ethnical frontier of that region, too, would seem easy enough to establish; yet the change that followed the fulfillment of the Versailles Treaty gave Italy a territory peopled by a compact German population of 230,000 souls. That the territory was promised to Italy in the secret Treaty of London in 1915 as an inducement for her to join the war against her allies in the Triple Alliance does not improve the ethics of the situation.

It was not till the consolidation of the Fascist government in 1923 that ruthless repression of all German nationalistic sympathies was instituted. To-day the unhappy Tyrolese, who have no right of appeal to the League of Nations, are suffering a veritable martyrdom.

A royal decree has doomed the century-old Tyrolese school system and declared that only the Italian tongue may be used in 400 schools of South Tyrol. German, even as a second language, is forbidden. Since this system was established illiteracy is growing fast; as the 8-year compulsory school system established in 1850 has been superseded by the Italian 4-year system with disastrous results. Small children are forbidden, even in the kindergarten, to use the language of their homes; and even the engagement of private governesses to teach the children in German is forbidden.

Beyond this control of education, all the Tyrolese daily papers, with only one exception, have been forced to stop publication; and the 230,000 Tyrolese have no press of their own. Almost all organizations, even non-political ones—such as Alpine clubs and fire brigades—have been dissolved; and the use of the German names of any publication—even private printed matter—is forbidden. All gravestones must bear Italian inscriptions. These measures are enforced by an Italian police force; and military service has been introduced in spite of pledges to exempt Tyrolese who fought in the war. It is not surprising to learn that there is a rumor that in Innsbruck it will take but little to start violent resistance to Italian rule. It is deplorable to know that the inhabitants feel that Wilson was largely responsible for the situation, while one of the most flagrant violations of his 14 Points was the cession of the German part of South Tyrol to Italy.

The solution of the problem is urgent. Such a solution will, in a very large measure, contribute to the prevention of the "Next World War."

OAKWOOD SCHOOL NOTES

Since Christmas vacation, three new activities have been started at Oakwood. Christian Endeavor has been changed slightly in its program. There is a short talk, after which the students divide into groups for discussion, using the talk which has been made, as a basis. The place of reading in student life, movies and military training have been considered. The District Attorney, Allen S. Reynolds, made one talk to the students. Plans are being made to secure a speaker who is in favor of military training in order that the students may know both sides.

A group of about twenty students have been meeting for some weeks on Sunday afternoon for the purpose of reading poetry together. Lindley Stevens spent one Sunday afternoon with the group reading some French Canadian poetry. On February 7, only poems concerning Lincoln were read. This group meets at five o'clock by the fireplace in the home of the Principal, W. J. Reagan.

From time to time, there has been in the minds of some of the teachers and students a desire for the deepest spiritual life of the School. This resulted in a prayer meeting each Wednesday night at Mr. Reagan's home. No effort is made to secure a large attendance. The attendance ranges all the way from twenty to forty. There has been no particular program. The group meets in silence with the understanding that anybody who thinks he has a real concern, may feel entirely free to express it. This activity is meeting a very real need in the student life at Oakwood.

On Sunday, February 7, the Oakwood bus took a group of teachers and students to Milton across the Hudson River. They attended the morning meeting for worship, ate dinner at the home of Martha Bell and had a social hour in the afternoon. Although the meeting at Milton is small, there seemed to be a real interest in the group. The Young Friends in the meeting are wondering if it would be better for them to work in connection with the other denominations, while still keeping their own identity. Would the Young Friends get a better impression of Quakerism if they were to attend occasionally an enthusiastic and very Friendly group and at other times meet with other religious bodies? It is not the smallness of the group but the lack of vital interest which has caused this grave concern. A good many of our young people are more interested in the principles of Friends than in the meetings as they now are.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

IN HIS PRESENCE

BY OTIS C. WOODARD

May our faith be ever reaching
For the Father's love to own;
And our hearts be ever seeking
For his will in service shown.

We are praying that He teach us,
Since in Him our hope is found;
That the path which leads to duty,
With his praises may resound.

Ever listening for the stillness
Of the voice which speaks within;
Ever ready to obey it
With delight, in serving Him.

Though the cross, at times, seems heavy,
And the burdens hard to bear;
We remember Him, before us,
Who was also tempted there.

Oh, how can we doubt His mercy!
How can we faint-hearted be!
He has promised in every emergency,
Plenteous grace, so full and free.

Royal Oak, Michigan.

BREAKING THROUGH

The beauty of Jesus' life is that of a perfect whole. The students of men's minds today ask us to find the hidden conflict in our own nature. How many of us are bound to recognize it! The strife within jars the whole machine. Mind, body and soul are not adjusted. Call it a complex or call it a sin, that which we would not we do. But here we gaze upon a life unified in itself with poise and purpose, beautiful because its inner harmony is so evident and eloquent. This life appeals to us because it is perfectly adapted to its end. It is that of One who lived for a supreme purpose and who never swerved from seeking it. It shows us human life in its true meaning, a Man giving himself without any reserve for the end for which man's life is given to Him. He came to do the will of God. This end of human life is the only adequate one. It includes the good of all, it gives scope for every power we possess. A peculiar kind of beauty attaches to the thing which is precisely fitted for a certain purpose and which is used for that end. Such beauty we see in the life of Jesus. To crown all, this life is supreme in its charm because it is the very embodiment of love. Word and act alike reveal to us the very nature of love, "what love might be, hath been indeed and is." In this life the merest child can understand love, and there is nothing in heaven or earth which charms us more than pure love—for God is love.

The beauty of this life has shined not only in the page of history where we may read the story of those magic years. The wonder of all wonders is that it shines in our hearts. When our eyes are opened to see it, when our will accepts this life as the pattern for our own, when our souls receive the free gifts of God's love in Christ, then we can truly say that this beauty has shined in our hearts to give the light of the knowledge of the glory of God.

Yet, there is a strange paradox in the midst of this truth. We read not only of the beauty of Jesus but of his lack of any. Words universally regarded as pointing to him say, "He hath no beauty that we should desire him," and again, "He was marred more than any man." What does it mean? Surely this, that the beauty of God's love cannot be expressed in isolation, that it had to come into the strife and pain and wickedness of a world that had chosen other gods. Flinging his pure self into the soiled humanity around him, Jesus was marred, crushed, bruised and pierced. This beautiful babe fulfilled his destiny nailed upon the hard beams of an ordinary criminal's cross. To know and share the nature of Christ is then not to stand aloof from pain and poverty and villainy, but to step into the world as it is, to suffer and toil—perchance to die. There is no easy short-cut to fellowship with the Man of Sorrows and to appreciation of his unique glory. Yet it is through the sorrow and pain that this amazing face shines with its clearest light. It is against the background of a world where conflicts threaten and where war clouds loom that we most clearly see the essential glory of Christ.

If, then, we look unto Jesus, we shall see opening before us the path to peace. It is a path wherein we must deny self, turning from our petty private ends to seek the larger good. It is a path wherein we must take risks for ourselves or even for our nation. The motto is not "safety first." The adventure of loving others and dealing generously with them calls to all that is noblest in us. This path led our great Leader to the Cross, for he dared to love those who plotted to slay him and went forth unarmed to accept even death at their hands. But this path, if it involves risk, is, nevertheless, one from which there need be no return. Man has been building up and pulling down throughout his long history, because he dared not build society solidly on love. We have thought to gain righteousness through war and violence, and repeatedly man has had a terrible awakening. He has discovered that ware breeds a spirit which is the chief enemy of righteousness. A war to end war is a vain dream. Each war sows the seed of another. How are we to break through this vicious circle into a new world? Because Christ broke through into the new world where love is supreme, he can lead us out of the old one, where hate and violence and greed have ruled and have created all kinds of strife. Every act of forgiveness, every refusal to take an insult, every handshake across the frontiers of class or race suspicion, brings us into the authentic succession of the Peace-makers who are called the sons of God. This shining is in very truth the breaking through of the eternal joy into humble human hearts, it is love finding its way from the Source of all being into each one who is open to receive it and who will seek to transmit it.—DR. HENRY T. HODGKIN, in *The Friend* (London).

SEEING JESUS ONLY

BY MINNIE E. CLEMENTS

"And when they had lifted up their eyes they saw no man, save Jesus only." Matt. 17:8.

What a wonderful privilege to have the things of this world—its joys, cares and sorrows so swept away that our eyes behold "Jesus only." Though the three disciples had seen Moses and Elias in their glorified state, and heard the voice of God, yet when they lifted up their eyes, it was Jesus only that they saw. Moses had been there. He, who gave to Israel the law. Elias had been there. He, who represented the prophets. But the one purpose of the law and the prophets was to point to Christ. For "the law was our school-master to bring us to Christ." Gal. 3:24. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Rom. 3:21. Now God manifests his righteousness without the law, and sends Moses and Elias to appear to these three disciples, to give their witness to the divinity of Christ. For God says there in the presence of the law, the prophets and the disciples, "This is my beloved Son, in whom I am well pleased. Hear ye Him." Matt. 17:5.

This mountain-top experience was to teach the disciples the necessity of keeping their eyes fixed on Jesus Christ, and to prepare them for the service and trials to follow. Just as we need to go aside "into the mountain-top" or in the "closet and having shut the door" to pray, that we may get our eyes fixed on "Jesus only." Jesus, the Savior of the world, who walked and talked so gently before men, spoke with that divine authority that set Him apart as the world's greatest teacher.

Waterbury, Nebraska.

THE FRAGRANT LIFE

The honeysuckle fondly clings
To her own door and never goes
Abroad, yet far and wide she flings
A fragrance sweeter than the rose.

O, thus to live, home rooted fast;
In one's own life and lot to stay;
Yet swinging free enough to cast
Some sweetness on the common way.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

S. EDGAR NICHOLSON "TELLS THE WORLD"

To the Editor of the New York *World:*

"We do not believe that great communities can in the long run be made healthier, stronger and better by compulsion from without, by depriving them of personal responsibility and by subjecting them to regulation without their consent. If the Nation is to be healthy, strong and good, it will have to consist of men and women who love freedom and know how to use it."

—Editorial, *N. Y. World,* Feb. 9, 1926.

Upon reading which, three observations are immediately suggested:

1. Let us abolish or modify all our pure food laws, license the bootlegger in diseased meats, and make food cheaper for those who are willing to take the risks. By all means let us liberalize our narcotic and drug statutes, set the vendor free to expand his trade by authority of law, and thus minister to a growing demand for the use of drugs and poisonous narcotics.

While we are about it, let's abolish the rules of the Boards of Health against expectoration in public places. It's an individual matter. Who cares? Let every man show his strength of character and his fine regard for health by expectorating all over the plantation, or not, as his fancy determines. By all means, let's liberalize all our game laws and make it a matter wholly of personal option as to the use of his freedom to kill, maim or protect our choice birds and animals. Best of all, let's abolish the traffic cop, turn every driver loose to take care of himself and his fares, and develop strength of character and establish protection for the masses, by putting on both driver and pedestrian the responsibility of keeping out of the way.

Let's have done with all compulsion, and let health, strength and goodness be solely a matter of individual choice, with no concern for the social order or the public good. The love of freedom is so primal and inherent, that every man without restraint should exercise it to the full. By so much will he be the healthier, stronger and better.

What do public interests amount to anyway, in "great communities," where every individual should have every opportunity to develop character by doing as he pleases? Let's go back to primitive days, when every man was a law unto himself, abrogate all laws, enact no more laws and thus create a perfect, law-abiding world, as a recent writer has so well said.

2. "Regulation without their consent." Why do you interpret governmental procedure so badly? For a hundred years and more the evolution to prohibition was in process of development. No subject was ever debated longer or more earnestly, and if the "large communities" refused to take the movement seriously, so much the worse for them. Prohibition came by due process of law and in accordance with the sacred provisions of our Federal Constitution. It came in the only way it could come and the only controversy that editors like *The World* scribe have over the situation is that it came, and not that it came without the consent of the people.

3. *The World* is a poor sport. Not only does it object to prohibition, but it objects to the orderly operation of our government, by complaining that its enactments in proper legislative and constitutional form are without the consent of the people. By what other process can popular consent be given than through the constituted channels of government? More than prohibition is now at stake. Popular government is at stake because *The World* and its type are unwilling to play the game of orderly government.

S. E. NICHOLSON.

370 Seventh Avenue, New York City.
February 10, 1926.

WORSHIP IN FRIENDS MEETINGS

Editor THE AMERICAN FRIEND:

I have long felt I owed the Society of Friends a paper on Worship and the Meeting for Worship (or similarly entitled subject), so much so that I am unable to commend my silence for many years respecting the matter. From such knowledge as I have acquired in fifty years with much devotion to the Holy Scriptures, to Church History, particularly to church origins and church government generally, I have been increasingly convinced, that the small platform with single reading and preaching desk, or "pulpit," and the stated, formal preaching and choir services, which prevail in the Five Years Meeting, can never be made harmonize with the *primary* purpose of spiritual worship. Probably Friends generally *mean* to perpetuate the meeting *for* worship, as they understand it, while few read and believe that "We cannot commit any formal arrangement to any one in our *regular* meetings for worship," as stated in the Declaration of Faith. This declaration is deduced from the eminently Christian and Friendly doctrine, that "By the immediate operations of the Holy Spirit, Christ..... alone selects and qualifies those who are to present His messages and to engage in other service for Him."

One may not deny the possible use of all kinds of musical instruments and all sorts of choral exercises in spiritual worship, as the Puritans did, and as the Friends, "the Consummate Flower of Puritanism," seemed to do until about thirty-five years ago. But with their use have we not largely lost the meeting for worship in many places, though not in all? And will it not be the unavoidable result almost everywhere?

Now, it would be unwise, even if it were possible, suddenly to exclude all instrumental music from our meetings for worship. Such a reversion to purer ideals can come only gradually through a fuller understanding of principles and influences working. I have no aversion to them as things essentially unholy. Such they certainly are not. But with Paul and the fundamental Christian and Friendly principle, as stated in the citation from the Declaration of Faith, we should seek to regain the true liberty of the Spirit with a more intelligent and spiritual understanding than the Society of Friends has generally had in two centuries. So it seems to me.

I have found myself wholly unable to see how the pipe organ and attendant trained choir, to use the ideal of many Friends, can fail gradually and increasingly to "grieve the Holy Spirit," through whom alone spiritual and Christian worship is possible.

One of the most serious inconsistencies in such formal services is the fact that they appear most readily in the strongest centers of Friends, where they are least needed, and where there is greatest responsibility for setting the example for the less informed and weaker churches.

I used to write from Tokyo to Dr. Stanley and a few others, that we had a better meeting for worship in the Friends Church there than in Whittier, Wichita, Richmond or Philadelphia. They knew no better than simply to worship God in Christ Jesus through the Holy Spirit, to confess their sins, and to receive forgiveness in grace from Him.

I was very much interested recently in the articles touching worship and the ministry by Elton Trueblood and Elden Mills, and your own approved editorial. There is such a thing as finding a true pastoral system in harmony with Christian and Friendly principles, and an efficient pastoral work is absolutely indispensable to the Society of Friends in all its churches. It should have been defined and introduced thirty years ago.

WILLIAM L. PEARSON.

Pasadena, Cal.
2110 Kirkwood Ave.

FRIENDS CO-OPERATE IN PENNSYLVANIA

Editor THE AMERICAN FRIEND:

You will be glad to know of the steady coöperation growing rapidly among the various groups of Friends here in Pennsylvania. Two weeks ago the two groups in Lansdowne, just outside of Philadelphia, concluded to have a joint meeting for the discussion of "How to prepare the First-day School pupils for active work in the meet-

ing" and it was surprising how well attended was the meeting.

The School of one of the meetings came over and met with the others of the other group, filling the house completely. Wilbur K. Thomas attends one of these meetings when at home.

There is a growing desire if possible to find a way toward a common interest with a united service. It was a splendid sight to see the members of both meetings mingle in such a unity of purpose.

This was one of the many places where the writers have had service in joint meetings as well as in some of the single meetings all about this section.

Friends generally are feeling the drawing of the same spirit which characterized the early leaders of the Society. Common unity, fraternity,—brotherhood in Him who is indeed our elder brother.

The day in Lansdowne was rainy and foggy but the weather did not hinder the house being packed. After the conference came the meeting for worship with the audience somewhat lessened, but a splendid spirit of love pervading.

Then to a splendid meal at Charles Suplee's with the other invited friends for a talk and off again to a Bible Class in Langhorne that evening. The earnestness and devotion of the meetings where we have visited is to our knewledge equalled by few and excelled by none.

We are enjoying our work and many places are opening for service all around. A better acquaintance with Friends increases the bond of love and fellowship. We do not know each other yet. May a better day soon appear.

CHAS. AND MAE REPLOGLE.

Yardley, Pa.

TO YOUNG FRIENDS

BY OSCAR L. BATTIN

The following is the substance of an address given to the Christian Endeavor meeting of Hesper Quarterly Meeting held at Lawrence, Kansas, Dec. 13, 1925.

God has a plan for your life. He has a destination for you. Imagine a young man who hungered after God and found him; who built his life according to the plan God had for him; whose ideas God used to revolutionize current ill practices, made plain the way of eternal life, explained the manner of daily living, influenced governments and peoples the world around and gave enlightenment on man's relation to God. Has God been talking to you about these very things? The world waits to see.

Imagine another young man who was dissatisfied with his own plan of life. He sought satisfaction in travel and tending sheep; was advised to marry, join the army, take tobacco and sing psalms. But as he walked abroad he heard a voice in his heart saying, "There is one, even Christ Jesus, who can speak to thy condition." And God spoke satisfaction to the young heart of George Fox. You are longing for God to use you in some way to his glory. Look at the influence of this young man.

He believed in the universal manifestation of the Spirit of Christ to all men and made plain the way into eternal life through the new birth, in that the change from the condition of hunger to that of satisfaction was instantaneous. He learned from God that obedience to the Spirit of Christ on the mind of man was God's way of leading us. He trusted the Word of God, saying "I saw the Scriptures in the light of the Lord Jesus Christ, and by his immediate Spirit and power as did the holy men of God by whom the holy Scriptures were written." He startled his generation by affirming that man could live without sin and that Christ could restore the image of God in man's soul in righteousness, as it was possessed by Adam before he fell into sin. But he says when he affirmed this truth, men would begin to plead for sin and imperfection, signifying they were not able to be told of such truth. He believed that the minister is "not fitted by education alone, but by an immediate call and qualification from Christ." Certainly he improved his faculties by study, meditation and prayer, but had his call to the ministry from God, and had his spiritual qualification from Christ.

He was of normal inclinations, but he exercised himself to avoid vain fashions, and things which promote pride or luxury. He used plain speech, avoided flattering titles and high sounding salutations, and who knows how much his ideas may have influenced the setting up of our own nation, since we have no titled aristocracy, but are all equal citizens, as he taught we should be.

This young man also had somewhat to say in regard to women preachers. He believed that the ministry was not confined to men, but that God ordained certain women to preach the gospel. Fox so firmly believed in this doctrine that the first recorded minister in the history of Friends, following the recording of Fox, was a woman—Elizabeth Hooton. Slowly other denominations are coming to see that God ordains women to the ministry. Fox held this truth nearly 300 years ago. Thus God has used him to influence the whole world.

Not alone in the church, in the ministry, in the daily life, did this young man's influence go. He influenced the governments of great nations. While he was in prison in Derby, England, in 1650, a woman was committed to prison and condemned to death for so small an offense as stealing money. George Fox wrote a paper against capital punishment for such offenses, to be read at the place of execution. The woman was pardoned, and later became a Friend. Here again, the world is slowly coming to an idea which young Fox held almost 300 years ago.

The world learns that peace is better than war. An army officer's commission was offered Fox. He did not accept the commission but objected because he believed that instead of war and bloodshed "the gospel of Christ breathed 'peace on earth and good will to men,' that the Son of God came not to destroy men's lives but to save them, and to teach men to love their enemies instead of fighting them, to do good rather than evil, and to pray for those who despitefully use them. I told them I knew from whence all wars did arise even from the lust, according to James' doctrine, and that I lived in the virtue of that life and power that took away the occasion for all wars." Again, the nations of the whole earth recognize the wisdom of this young man's ideas, who built his life by the plan God had for him. In fellowship with his ideas, Friends are always known as peacemakers, as saith Scripture, "Blessed are the peacemakers."

Concerning the priesthood of believers, he taught us through the Scriptures, that we are the priests of God. The sons of the high priest were priests in Israel; we are sons of God through Christ Jesus who hath become High Priest. Priests of God through the Spirit—a spiritual priesthood. Priests offer both sacrifices and gifts, so we offer up the sacrifice of the Lamb of God for our sin; and offer up gifts through the Spirit, of a willing heart, offering our affections, ambitions, desires; offering up the body as a sacrifice; and offering up the gift of willing obedience which is far better than all other gifts. As those priests in Palestine had no piece of ground, but inherited the worship and care of the tabernacle and temple, so we as spiritual priests have no material inheritance but inherit the spiritual priesthood of God forever—not alone in this life but in eternity. As to our inheritance, we inherit God Himself—heirs of God—the most marvelous inheritance in the universe; the greatest, biggest, most glorious inheritance ever offered to man; to inherit this tremendous Being who is Creator and Redeemer. As spiritual priests we do not need to minister with material things, such as water, or bread, or wine, but offer up both sacrifices and gifts to God through the Spirit.

Gradually men are seeing that the material things in worship may be omitted, and again the influence of George Fox is still felt in the world to this generation. Now you have been saying, "How can I build my life by the plan God has for me?" By doing the thing God wants you to do. You know the one thing you ought to do, and when you do that one thing God will show you the next thing for you to do, and so on, through your life. Do always the one thing God has for you to do, and you will have built your life by the course God himself has charted for you.

Hutchinson, Kansas.

Whatever is true will come out of criticism finer and truer than ever before.

QUAKERDOM · AT · LARGE

A group of some thirty Friends of all branches of the Society met at the home of Paul and Dorothy Douglas in Northampton, Massachusetts, on January 24 to meet with Rufus M. Jones. After a supper around the fireside a meeting for worship was held. All the Friends enjoyed meeting Rufus Jones who had been college preacher on that day at Mount Holyoke and at Smith.

Following an address which he gave at Cincinnati, February 12, J. Henry Scattergood, of Philadelphia, spent the week-end at Richmond. A group of Friends had congenial fellowship with him on the evening of the 13th at the home of Howard and Anna Cox Brinton. On Sunday morning following the meeting for worship at Earlham College, Henry Scattergood gave the students assembled a very helpful address on the more recent international developments in Europe, speaking particularly of the Locarno Treaties, their content, spirit and implications.

Recent issues of Central City, Nebraska, papers demonstrate clearly that Nebraska Central College is taking a large and steadily increasing place in the life of that community and section. A copy of one of these papers just at hand has no less than a half dozen different stories relating to the College and Friendly activities of that Nebraska center of Quakerism. In one of these we note that the musical talent of the College is contributing very largely to the success of the programs that are being broadcasted from Central City.

In this connection our attention was caugnt by a leading reference to "Lion O. W. Carrell." Many of us have long known plain Ora Carrell "well and favorably," and now that we have become comfortably used to writing the dignified title of "President," must we acquaint ourselves with a new prefix—and one with such bellicose implications? Lion Carrell forsooth! We are in a maze as we try thus to interpret our amiable and most peaceful of friends. We can't quite get the roar, except it be merely the noise with which our college presidents must go about seeking subscribers whom they may devour. However, if they are lionizing our friend out at Central City, we're for it! We do not know any one more deserving.

Many Friends will be surprised to know that the Chairman of the House Committee on Naval Affairs which has fathered the congressional appropriation of $85,000,000 for naval extension is a Friend. He so subscribes himself at least and is easily at home on occasion in the use of the plain language. He is Thomas S. Butler, the veteran Pennsylvania congressman, father of the fire-eating General Smedley D. Butler, the late lamented Director of Public Safety of Philadelphia who has recently returned to the marines. By the way, we understand that he likewise claims the Quaker name! Well, if the use of plain language is the test, it would appear that the doughty general can easily qualify.

The Timothy Nicholson Memorial Church is the name to be given the new meeting-house to be erected by the congregation of the First Friends Church of Richmond composed of the former East Main Street and South Eighth Street congregations. The name is peculiarly fitting in view of the long and influential association which our departed Friend had with the development of local Quakerism centering at East Main Street. Two widely known Indiana Friends will thus be associated with the meeting-houses of Richmond Friends, the West Richmond Friends place of worship being known as the Allen Jay Memorial Church. As already noted in these columns, the name of Timothy Nicholson has recently been given also to the new school building of the city located in the section of Richmond in which stood the old Yearly Meeting-house.

Several months ago we announced in these columns the appointment by Governor Pinchot of Pennsylvania of Harold Evans, an active Philadelphia Friend, as a member of the Public Service Commission of that state, of which Commission J. Henry Scattergood was already a member. The public generally is well aware of the brave fight which Governor Pinchot has been making against the iniquitous ring rule which has so long characterized the government of Pennsylvania. Naturally the political bosses lose no opportunity that presents itself to embarrass and checkmate the governor in his efforts for political reform. The State Senate found such an opportunity a few weeks ago in declining to approve the Governor's appointments of our two Philadelphia Friends. We believe it was Grover Cleveland of whom it was once said, "We love him for the enemies he has made." It may likewise be stated that Henry Scattergood and Harold Evans may feel complimented by the action taken by the Pennsylvania Senate.

We have just received a report from the Friends' Center in Geneva—at which Center Wilfred and Mary Conard are representing the American Friends Service Committee—of the first of the international luncheons which have been organized by the Society of Friends. They are planning to hold these meetings once a month; and the first luncheon was attended by 72 people representing 28 societies. It is proposed that two sides of each question shall be presented at these luncheons. Disarmament is the topic of the discussion for February, with a speaker for complete disarmament and another speaker for gradual disarmament. At the first luncheon meeting Mr. Colban, Director of Administrative Commissions and Minority Questions, spoke on the activities of the League of Nations and their relations with the Humanitarian Work of International Organizations. Mr. Colban is a Norwegian, and a representative of that country at The League of Nations. Certainly we wish our friends in Geneva all success with their plans for this series of international luncheons.

English Friends took an active part in the influential gathering of British citizens held in London, February 2, for the purpose of making sympathetic response to the appeal from citizens of the United States with reference to the scandal of liquor smuggling carried on in this country under the British flag. The meeting was held in the Great Hall of Church House, Westminster, and was presided over by the Lord Bishop of London. Among the speakers were the Rt. Hon. Lord Parmoor, whose wife, Lady Marian Parmoor, is an influential Friend, and the two well known Friends, Lady Barlow and Dr. Henry T. Hodgkin. Our friend, J. W. Harvey Theobald, writes us that the meeting was very good and full of enthusiasm. The message adopted gave assurance of the determination of these representative citizens to do everything possible in response to the appeal from America. It closed with these words: "We pray that the blessing of Almighty God may rest upon your great nation and that as the years pass by you and we may be ever more closely linked in efforts to promote amity, sobriety and righteousness."

The friends of Pacific College are in the midst of a campaign to add $100,000 to the endowment funds of the institution, the campaign being conducted among the business men of Portland, Oregon's metropolis. Copies of the Portland daily newspapers which are at hand give evidence of the hearty support which the campaign is receiving. Both the *Oregonian* and *Telegram* recently carried strong editorials endorsing Pacific College and the financial effort now under way. A headline extending clear across the page of the *Telegram* read, "Hoover Comes to Aid of Pacific College." The story under this caption told how Herbert Hoover had accepted the honorary chairmanship of the campaign and published a letter which he had written in which he spoke of his deep personal interest in the

College in which institution he secured his early schooling. "There is nothing that we need in our educational system today," he wrote, "more than support to the smaller and more intimate colleges. Our universities are getting too big. They are not making character as strong as it can be made in these smaller institutions." His reference to the "intimate colleges" appealed to the public press of the city which caught up that motif and emphasized it editorially.

The Announcement to-night that Mr. A. Barratt Brown has been appointed principal of Ruskin College, Oxford, in succession to Mr. Sanderson Furniss, says the *Manchester Guardian Weekly,* is another sign that our war-time prejudices are passing away. He has served terms of imprisonment, one under "Dora" and another under the Military Service Acts. While a lecturer at Woodbrooke Adult Education Settlement at Selly Oak, Birmingham, where he taught sociology and economics after coming down from Oxford, he was at first given "absolute exemption" by the military service tribunal. Subsequently this was taken away, and he served the usual "hard labour" sentence given to the conscientious objector in Canterbury Prison. He was one of the last to remain in prison, being there till well into the summer of 1919. Earlier in the war he served some weeks at Pentonville as a member of the committee of the No-Conscription Fellowship, having been sentenced for publishing a leaflet alleged to interfere with recruiting. For about two years he has been vice principal and acting principal at Ruskin College. Besides writing a good deal on economics and psychology, he has produced some excellent statements of the modern Quaker point of view regarding religious problems. His wife is a Southport woman.

NEWS OF OUR MEETINGS

For nearly three weeks beginning January 19, Arba, Indiana, Friends were favored with revival services, Fred E. Smith of Jonesboro being the evangelist. His clear teaching and fearless denunciation of sin in contrast to the life of purity and power characterized many of his sermons, and the importance of Christians keeping their Nazarite vow, the great secret of power, unbroken, was strongly emphasized. The truths proclaimed were sealed home to many hearts and a few responding to the invitation call found Jesus in pardoning love. The evening of the 24th, Charles E. Hiatt and wife were acceptably present. Earl Folger of Shirley was song leader and his work added much to the success of the meeting. His wife and children were present on the 31st and their help in song was much appreciated. The pastors, William and Edna R. Redick contributed in many helpful ways to the success of the meeting. The coming of these workers was of the Lord's ordering and the seed sown "will yet take root downward and bear fruit upward" to his own praise and glory.

February 14, an English Friend, Hilda Clark of Croydon, gave an interesting address dealing with her travelling experiences in Canada, America, and the Hawaiian Islands, in the Berkeley, California, Friends Meetinghouse. Hilda Clark, whom many Friends on this continent have been glad to welcome in their homes, sails for England April 1st. The strategic position of San Francisco and its importance as a stopping-place to the Orient, is quite often realized by members of Berkeley Friends Meeting. Frequently Friends from abroad, who are passing through San Francisco, make a point of visiting Berkeley Meeting, which is probably more international in composition, than most Friends meetings on the Pacific Coast. At present Friends of six or seven different nationalities attend the meeting and several of the American Yearly Meetings have representatives in the group. The public lecture in the afternoon after the monthly meeting has grown to become a well-known event in the neighborhood and quite often a large group of people gather to hear the speaker of the afternoon.

During the absence of the pastor, Simon Hester, who was attending Westfield Quarterly Meeting, Clyde Milner, dean of men and professor of Psychology at Earlham College, preached at Sugar Plain, near Thorntown, Indiana, February 7. After church services, members and neighbors gathered in the basement of the church where a pitch-in dinner was served. Sugar Plain and vicinity is well represented at Earlham College this year.

In renewing his subscription, our Friend, Edward F. Raiford, of Holland, Va., writes thus of the Somerton Meetings to which he belongs: "Our meeting here at Somerton, in Nansemond County, is making progress, I believe, slowly but surely. It occupied a unique place in the community, largely because of its long and honored history, going back as it does over two hundred and fifty years, and has many friends who are not Quakers, but are of Quaker descent. Leslie Frazer, who has been with us for three services each month since November is supplying a long-felt need, and is, I believe, winning for himself a place in the religious economy of our meeting and community. Several families, parts of whom hold their membership with us, have recently moved within our limits, and have added their interest as well as their attendance."

Chicago Friends recognized Race Relations Sunday, February 14, by asking the Church Federation for a Negro speaker. Morris Lewis, editor of *The Defender,* was assigned to the task and both he and Friends were pleased with the coincidence, since he had once been a pupil in Friends Bible school when the meeting was held in the old building at 26th Street. Mr. Lewis spoke again in the afternoon at a discussion meeting following the usual Suburban Day dinner and Mr. Johnson and Mr. Bradshaw, of the Wabash Avenue (colored) Y. M. C. A., seconded him ably. There was also music by gifted and trained singers. The meeting feels that the occasion has done some service in promoting understanding on both sides and in giving opportunity to practice a social technique between classes that do not often meet each other in any relation. Sunday evening, February 21, at the University Church of the Disciples, South Side Friends considered the question of negro housing in Chicago.

Elmer Pemberton came to Georgetown, Illinois, January 14, for an eighteen day evangelistic campaign. Weather conditions were not favorable but the interest and attendance increased as the meetings progressed. At the first service only part of the lights in the assembly room were lighted. During the quiet moments of the devotional period the remaining lights were silently turned on and the house of worship was filled with a flood of light. The evangelist noticed the change and remarked that he trusted this was to be the experience of the membership of the church and community, that lives were to be lighted up and the community receive new light and life, which proved to be the case. The messages were clear and forceful, filled with the power of the spirit and the love of Christ, with the central thought that the followers of Christ might adorn the doctrines. Primarily the campaign was for the membership of the church and for the followers of Christ in the community, yet they brought conviction and a keen desire to know more of the Christ life and of his great love. The meetings were well attended by the membership of the various churches of the town and a splendid feeling of fellowship was manifest throughout the entire series. Orville Cox, of Pilot Grove, assisted with the singing and his presence and help were much appreciated. The last session brought a crowded house and in response to a call the entire congregation moved forward toward the altar in testimony of their determination to live closer to Christ. Many gave vocal testimony to the blessings received. A goodly number have united with the church. It was a time of great blessing to the church and the community. The church life was raised to a higher plane and the name of Christ was exalted. A movement was set on foot

LET US PRAY

1. **For the raising of $35,912.52 by March 31 to complete the Foreign Board's budget.**
2. **For the health of our missionaries, some of whom are ill at this time.**
3. **For the children in Friends' Mission Schools that they may come to know Christ.**
4. **For the church at home that life and power may be given to the members.**

to perfect an inter-church Brotherhood of men and boys of the community. The work is going on and it is planned to call Elmer Pemberton back for a community campaign some time during the present year. It is hoped that such a meeting may be held early in the winter.

Spring River Quarterly Meeting of Kansas Yearly Meeting was held at Alba, Mo., February 12-14, with good attendance. Neita R. Kenworthy, of Wichita, Kansas, field secretary of the Board of Religious Education, was present and her services were an inspiration especially to the younger people. Friday night, a program was given on religious education, at the close of which Mrs. Kenworthy gave a special address. Abijah Wooten, the new pastor of Friendship Meeting, brought three good messages. On Saturday, the ladies of the church served a splendid lunch, after which the business of the church was transacted in unity and love.

Spring Bank Quarterly Meeting, in Nebraska Yearly Meeting, was held at Plainview, February 7 and 8. The weather was all that could be desired with bright, warm sunshine, but this brought a condition of roads that hindered overland travel and the meeting was not as large as usual. Such hindrances do not daunt the spirit of youth and six young people came by auto from Central College adding much to the life and interest of the occasion. Their messages in song and fervent prayers and helpful thoughts were an inspiration to many and much appreciation was expressed for their presence. As a little variety in the regular program, Gladys Ellis gave two splendid readings. Saturday, Plainview young people served supper in the basement after which an informal conference on Christian Endeavor work was held followed by the evening service which was especially for young people. Theodore Foxworthy, Yearly Meeting Superintendent, brought a splendid message, and again at the service on Sunday at 11 a. m. Sunday afternoon a Bible School Conference was held in which a short pageant was given by Plainview entitled, "The Superintendent and the Standards." The evening service was well attended and Curtis Clements, pastor at Elk Valley, brought a very helpful message from the text, "I was not disobedient unto the heavenly vision." A large crowd enjoyed good fellowship as they partook of the bounteous lunch around the dinner tables in the basement, which were beautifully decorated for the occasion.

Edgar S. Kindley recently held a two weeks' meeting at Richland, Iowa, which was fruitful. One grandmother and eight young people made public profession. He started out by visiting the places of business and seeking to interest men of affairs in things spiritual. The superintendent of schools invited him to make the Superintendent's Office his study room and thus have better opportunity with the young people. As different ones came to his attention he asked to have them sent to the office for consultation, and many were helped to a clearer vision of their position religiously who have taken their place in service with a new freedom and zest. Edgar Kindley is known better as a platform man than as a preacher. His life has been spent largely in Chautauqua and Lyceum work, since he left the teaching profession, in Chicago and elsewhere. He is also widely known as a boy expert. For twenty years he has felt that he must preach the Gospel and has now arranged his affairs and cut loose from other things to give himself wholly to soul-winning. To those looking for someone who can reach their young people and help get them anchored spiritually this man of God, with a winning personality, consecrated to the Master's use, is heartily recommended. His work is a bit different from the ordinary evangelist. His message is to the unsaved, and young people like him. His meeting closed on Sunday night but next day as he consulted with those in whom he became interested he called a meeting for young people that night. About forty high school and grade children attended and one Junior boy in the high school decided to go the Jesus' way. Others were more favorable to such a course than they have ever been. He left the work in a wholesome condition, more loosened up and ready for ingathering. He may be reached at 1407 Sixth Ave., Des Moines, Iowa.

FIRST FRIENDS CHURCH DETROIT, MICHIGAN

Good progress has been made since Friends publicly broke ground for the new church, January 10. Dedication services are planned for March 7, when Dr. David M. Edwards will preach the dedicatory sermon, and Morton C. Pearson assisted by Charles E. Hiatt, superintendent of Indiana Yearly Meeting, will conduct the dedicatory service. Every effort is being made to secure the $7500 to cover the financial obligation involved before the day of dedication. The first Brotherhood banquet was held January 15, with thirty-six men present who were addressed by Dr. Holderly of Chicago. The same week, the Trustees paid off the land contract on the Joy Road property and received the deed. This section is in the heart of the city and has a population of about 15,000. A religious survey of this community assigned to Friends by the Detroit Council of Churches was begun, January 24, and 1500 families have been visited to date. The work will be continued until completed. Maria Scattergood of Philadelphia gave an address on World Peace, and the following week Wilbur K. Thomas spoke on the work of the American Friends Service Committee. More than 10,000 pieces of advertising were mailed during January carrying the message of this building project, with plans for work, into many Friends homes trusting that the spirit of service and cooperation herein evident may inspire and encourage Friends everywhere.

Jehu Regan and wife of Carmel, Indiana, began a series of meetings at New Burlington, Ohio, February 17. They are being assisted by Earl Folger of Shirley, Indiana as singer.

Following the plan of the Federal Council of the Churches of Christ in America, the Friends Church at New Burlington, Ohio, invited the members of the A. M. E. and Baptist churches of Harveysburg, living in that community, to join with them in a union service, Sunday morning, February 14, and asked them to furnish a minister and choir. They accepted the invitation and secured the services of Lindel Charles Ridley, pastor of the A. M. E. Church, Wilmington, Ohio, who is also a teacher at Wilberforce University and with his wife were missionaries to Liberia, Africa, a few years ago. He preached from the text, "Am I my brother's keeper?" He urged, in closing, "that religion might govern all our dealings with each other and that we might live in peace." He was greeted with a house full of people and a choir of eight furnished excellent music. About twenty-five colored people were present. They seemed to appreciate the kindness shown them and the opportunity to worship with Friends.

BIRTHS

HAWORTH—To Albert C. and Blanch Cox Haworth, Coloma, Indiana, February 8, 1926, a son, Albert Levi.

DEATHS

DAVIS—At her home near Thorntown, Indiana, January 7, 1926, Mary Ellen, wife of Marion A. Davis, in her 66th year. She had been a member of Friends for about fifteen years.

LUMPKIN—Near New Burlington, Ohio, December 7, 1925, Amy B., widow of William Lumpkin, and daughter of John and Eunice Mendenhall, in her 60th year. She was a birthright member of Friends, a consistent Christian, and for many years the Primary teacher in the Bible School. She leaves four sons, four grandsons, two sisters and four brothers.

MOON—At her home in Burr Oak, Kansas, November 2, 1925, Fidelia J. Moon, in her 75th year. Born in Hamilton County, Ohio, a birthright member of Friends, she was a consistent worker in the church and died in the faith her last words being, Meet me in heaven.

PAXSON—At Richland, Iowa, January 24, 1926, William C., son of Townsend and Hannah Paxson, aged 71 years. Born near Pleasant Plain, Iowa, he married Ann Kendall in 1874, and to them six children were born. A life-long member of the Friends Church, he was an earnest Christian and a loving father. His wife preceded him in death, April, 1924.

ROGERS—At New Sharon, Iowa, February 8, 1926, Daniel T. Rogers in his 86th year. He was one of the early settlers in this part having lived near here since 1864. A life-long member of the Society of Friends, he faithfully served the meeting at New Sharon as an elder for forty years. He leaves his wife, Lucy J., two sons and four daughters. Charles O. Whitely, President Edwin McGrew, Edwin Loft and the pastor, Herbert W. Wood had part in the funeral service.

INTERNATIONAL SUNDAY SCHOOL LESSON

March 7, 1926

Jesus Washes His Disciples Feet. John 13:1-15.

Golden Text: The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20:28.

Devotional Reading: Matt. 5:1-12.

Intermediate and Senior Topic: Jesus Dignifies Lowly Service.

Topic for Young People and Adults: The Spirit of Christianity Illustrated.

Daily Readings

M.—Jesus washes his disciples' feet. John 13:1-15.
T.—Jehovah's requirement. Micah 6:1-8.
W.—The childlike spirit. Mark 9:30-37.
T.—The reward of humility. Prov. 22:1-9.
F.—Laboring with the lowly one. Matt. 11:25-30.
S.—Having the mind of Christ. Phil. 2:1-11.
S.—The Lord respects the lowly. Psalm 138:1-8.

Two fifths of John's Gospel is devoted to the events of the Passion Week, and one half of this to the Last Supper,—the "table talk" of Jesus. Christians could not wish it otherwise.

This gospel makes no reference to the bread and wine, and, if from any event of the gospels a rite is to be implied, why not from the washing of feet? The example is more explicit and the commandment more direct. Yet most of the Christian world wonders why a few ever thought to turn this incident, so rich in concrete lesson for conduct, into a ceremonial.

Many emblems of the Christian life have been adopted: the form of a fish—perhaps the first; the cross; a sword and trowel; a lamp and pitcher; the triangle, and others. Has the girded towel ever been so used? Why not a society composed of Knights of the Girded Towel?

How vividly the surprise element of the gospel stands out here! The events of the past few days caused the disciples to feel that something unusual was just at hand. They are eager to get the best places at that particular table. They are animated and alert, are all on the *qui vive*, and then Jesus *took a towel and girded himself.....and began to wash the disciples' feet.* Real Christianity often produces the unexpected—the unexpected in service and sacrifice and courage.

Why does John mention just here that Jesus knew *that he came forth from God and goeth unto God?* It is in harmony with the writer's thesis, (Chapter 20:31), that he should use every opportunity to exalt the mission and character of Jesus, but here it exalts too, the claims of humble service; the *noblesse oblige* of the true man. How many think that wealth and power and position are to relieve from service. With Jesus the greatest is to be servant of all.

Service is not an end in itself. Jesus washed his disciples' feet because their comfort demanded it. The irritating dust, the open sandals, the stockingless feet,—some one must wash them. There were no servants. They would not wash each others' feet, not they! It might spoil the chance for a high place. Jesus loving his disciples to the end, washed their feet.

Why did Peter say, "Thou shalt never wash my feet"? Was it humiliation or was it pride? Or was it because he did not understand?

What a man after all, was that man Peter! One of those heroes who can reverse himself in a moment when occasion demands. Yet beneath his blunders and his childish egotism, at the heart of him, he wants above all things to have part with Jesus—to go the limit—*Not my feet only but also my hands and my head.*

We must not think that Jesus staged this scene simply as an object lesson. That is not like Jesus, it slights his simple straightforward sincerity. Here again he was the Good Shepherd who went his way, his kindly, loving, serviceable way, and his sheep are to follow him.

ELLISON R. PURDY.

FRIENDS IN FLORIDA

Friends living in Florida temporarily or permanently are invited to send their names and addresses to the Board of Home Missions, 101 South 8th Street, Richmond, Indiana, or to Earle J. Harold, Live Oak Street, New Smyrna, Florida. It is hoped some "get-together" occasions can be arranged before spring.

UNUSUAL BARGAIN

A half section of land for sale, 4½ miles from Deer Trail, with four room house, bath and water; good barn, garage and hen house; well fenced, with 100 acres in cultivation. Owner in mercantile business. Price $4800. Terms. Fremont Chapman, Deer Trail, Colorado.

LOCAL MEETING DIRECTORY

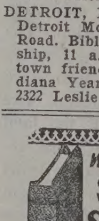
CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA
Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

MINNEAPOLIS, MINN., FRIENDS CHURCH
First Avenue South at Fourteenth Street. Take Nicollet Ave. car to Fourteenth St., and walk one block east. Meeting for Worship 10:30 a. m.; Bible School 12 m.; Christian Endeavor 6:15 p. m.; Mid-week Meeting Thursday at 8:00 p. m. Ellison R. Purdy, Pastor, 2700 Pillsbury Ave. Phone South, 1951.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Leanah Hobson, 4022 Shoshone St., Tel. Gallup 6584. A cordial welcome to all out-of-town Friends.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 3232 Joy Road. Bible School, 10 a. m. Meeting for Worship, 11 a. m. Evening Service, 7:30. Out-of-town friends welcome. (Under direction of Indiana Yearly Meeting.) Ira C. Dawes, Pastor, 2322 Leslie Ave., Phone, Arlington 3940 J.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